A U M

Time drinketh up the essence of every great and noble action which ought to be performed, and is delayed in the execution. —THE HITOPADESA.

THEOSOPHY

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WHO IS W. Q. J.?

A FEW men and women are living today who knew William Q. Judge, the man. Many more know him in the dimming retrospect of Theosophical history—as one who played an important part in the formation and the work of the Theosophical Society. But there are others who think of Mr. Judge—not as a former acquaintance, comrade or teacher, nor yet as an historical personage of revered memory — but as the living Disciple-Spirit of the Theosophical Movement, which cannot pass away so long as there are minds and hearts willing and striving to unite with Him.

There was the transient Judge of body and circumstances. There is the Judge of the memory and imagination. But there is another —the *real* Judge—whom we can know even as H. P. B. knew him, as he was known by Robert Crosbie. How?

To know Mr. Judge is not to direct our thought to the man of corporeal presentment, nor to a personal re-creation of his character in our minds, from what has been said or written about him. These are but dreams, however noble, born in the confinements of the thought, will and feeling of others. The Judge of the heart's aspiration is Judge as Arjuna triumphant, who, finding the way, the Secret Path, turned to point the way to other men. He is the Judge of gentle kindness, of profound simplicity. He is the Judge of the *Bhagavad-Gita*—of five thousand years ago, of 1875, of today.

He gave to the West the swelling diapason of victory for every human soul—incarnated the Song Celestial in our land and era to herald a new order of ages for mankind. That Judge is the eternal warrior upon the sacred battlefield of Kurukshetra, who in his latest incarnation was to humanity the luminous vision of the tried and true disciple—our light upon the Path.

GENETIC YEARS OF THE CYCLE

THE successive impacts of new findings in the various branches of physics and biology have given empirical evidences of the Theosophical teaching that this is an "age of transition." It must be recognized, however, that the phenomenon we witness is in reality the progressive manifestation of forces completely unknown to the scientific mind. Far from having its genesis in the twentieth, or even the nineteenth century, this change began for western civilization some six hundred years ago in far-away Tibet. Tsong-Kha-Pa, who incarnated in the fourteenth century, was the first of a series of Messengers from the Great Lodge who have undertaken to introduce the timeless wisdom of *esoteric Budhism* to the *Pelings,* or western barbarians—ourselves.

The pages of history gain extraordinary illumination in this perspective. The period starting with the Renaissance and ending with the present then appears as the time occupied by six successive waves of spiritual influx, each with a particular preparatory function. The Messengers in past centuries, while having their ancillary purposes, were in a larger sense but making ready the ground for H. P. B. — and for our future. The visible repercussions of their work have emerged in the various movements toward moral, intellectual, religious and political freedom.

These history regards as at best vaguely related efforts at reform, but Theosophy points to their similarity of aim, purpose and teaching. Da Vinci, Paracelsus, Bruno — here are three free spirits, all of whom had a *fundamental* liberating influence on human thought in its various phases. Boehme inspired many a great man of exoteric history, notably Isaac Newton, who is recognized as the father of modern science. A lifework of correlations could be given to weaving the bright threads of truth untangled by such men from the dull woof of religious bigotry and scientific materialism.

Again, instead of selecting the Tibetan avatar of Buddha as the initial reference-point, we may turn to that time far in the archaic past of the Aryan Race, when on the broad plateau of Central Asia the glory of Arya-Varta reached its zenith. From this high altitude the perspective broadens to include the whole panorama of events from that day to a corresponding cycle far ahead—the Golden Age of the Sixth Root Race, when a new civilization will reach its glory upon a continent now sleeping quietly beneath the Pacific.

What then becomes of our short six hundred years? Although but a brief day in the life of a great Root Race, our own period appears as the axis on which hinges one of the momentous choices of that Race. Hence the coming of such an One as H. P. Blavatsky.

Grand as She appears, what will be the visible character of the Messenger to become known to the world in 1975? Sum the series since Tsong-Kha-Pa: *That* Messenger will be the Seventh of the line. Then read the meaning implicit in the last section of *The Key to Theosophy,* particularly its closing lines. Consider the brief history of the Theosophical Movement, as already written, and endeavor to regard it through the Masters' eyes—the vision which includes the life of a planet, of a solar system, of the *ultimate divisions of time!*

If we would work for the Cause of Masters it is needful that we gain a little of that vision. They are those who "have stood by the cradle of nations and seen the vast achievements of the ancients, watched sadly the decay of those who had no power to resist the cyclic law of rise and fall; and while cataclysms seemed to show a universal destruction of art, architecture, religion and philosophy, they have preserved the records of it all in places secure from the ravages of either men or time." In the opening pages of *The Ocean of Theosophy,* W. Q. Judge incarnates these ideas in a mantram of *action*:

> But some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is *needed* to rediscover and promulgate it.

Now, consider the words of H. P. B., for, "She Being Dead, Yet Speaketh."

> I do not believe in the success of the T. S. unless you assimilate Master or myself; unless you work with me and THEM, hand in hand. . . . follow the path I show, the Masters that are behind—and do not follow me or my PATH.

The success of any and all working Theosophical bodies must be measured in terms of H.P.B.'s own statement: they must *assimilate* Master or herself, by working with Her and Them along the lines she indicated. It should be seen also, correlatively, that at our present degree of development *all* our intellectual and moral power is required to find and hold to those lines, to carry out the work as *They* have planned it.

Is there one among us who could blaze the Path of an H. P. B.? We cannot measure even in imagination her orbital conjunctions—

nor need we. There are works which can be performed *only* by the Masters and their Messengers; other works require the assistance of the companions.

The major and minor yugas must run their rounds. Hers is a major yuga, ours a minor one—minor in the sense that it is an interim period between two Appearances. H. P. B. gave to the world the "first instalment of the esoteric doctrines," "selected from *oral,* as much as from written teachings." It will take centuries, she said, before much more is given. "In Century the Twentieth some disciple more informed, and far better fitted, may be sent by the Masters of Wisdom to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya.*" Such is the nature of Her work, the work and Path of every Messenger. The Path she *showed* is the path of the Companions, who have *other* works to do.

Is this a time for would-be Messianic attempts to "save" the race, or for the unpretentious labor of humble disciples? The work of our cycle is revealed in the hope of H. P. B., that

> . . . besides a large and accessible literature ready to men's hands, the next impulse will find a numerous and united body of people ready to welcome the new torch-bearer of Truth. He will find the minds of men prepared for his message, a language ready for him in which to clothe the new truths he brings, an organization awaiting his arrival, which will remove the merely mechanical, material obstacles and difficulties from his path.

It must be that for thousands of years Masters have seen the impending racial Karma that would overtake our humanity. They must already know the nature of the great decision which we of this minor epoch perforce must make. Can we, therefore, suppose that with Their *perfected* knowledge of all problems, the Teaching they have so far given us is insufficient to our need? That They have failed to give us all necessary guidance?

GREAT THEOSOPHISTS

HYPATIA: THE LAST OF THE NEOPLATONISTS

THE fourth century was the turning point in the history of the Western world, the period in which Christianity took the form of a strong political organization. Throttling the old religions, sciences and philosophies, "the Church" arose as a temporal power upon their remains.

Constantine, the first Christian Emperor, was the son of the Roman Emperor Constantius and of Helena, the daughter of an inn-keeper. He was a pagan by birth, a devotee of the sun-god Apollo, whose altars Constantine covered with votive offerings, and whose image appeared on the coins of the emperor as his "companion and guardian."

Constantine's conversion to Christianity, as the result of a psychic vision, is described by Eusebius, who was his close friend and companion as well as his famous biographer. On the night before his final battle with Maxentius, who had denounced him as a usurper to the throne, Constantine appealed to his own god for help. According to Eusebius,

> While he was praying with fervent entreaty, a most marvelous sign appeared in the heavens, the account of which, related by any other person, would be difficult of belief. But since the victorious Emperor himself declared it to the writer of this history, and confirmed his statement with an oath, who could hesitate to credit it? He said that when the sun was beginning to decline, he saw with his own eyes the trophy of a Cross of blazing light, with this inscription: "*I. H. S. In this sign thou shalt conquer.*" (*Vita Constantin.*)

On the following night Constantine had another psychic vision. This time the figure of Christ himself appeared, wearing the same cross that Constantine had seen the night before. Constantine declared that on this occasion Christ spoke to him, telling him to place this cross on his battle flag and to march against Maxentius with full assurance of victory. Constantine obeyed, and Maxentius was defeated. In adopting this symbol—henceforth placed upon the Imperial banner and carried at the head of the army in its conquest for Christ and the Church—Constantine added two more pagan symbols to Christianity. For the long lance crossed at right angles by a staff was the ancient sign of Osiris, and the letters *I. H. S.* one of the names of Bacchus.

Constantine celebrated his victory over Maxentius by the murder of the two sons of his adversary. This was followed in orderly

succession by the murder of five members of Constantine's own household and later by the murder of his own wife and son. Eventually these crimes began to weigh upon his conscience. Although he had been fighting under the banner of Christ for twenty years, he turned to the pagan religions for absolution. He was told that no *pagan* religion offered absolution for such crimes as his. He then turned to the Christian Church, and was informed that *Christian* baptism would expiate any crime, irrespective of its magnitude. At the same time he was advised that baptism might be deferred to the day of his death without losing any of its efficacy. Thus, Eusebius relates that,

> When he thought that he was near his death, he confessed his sins, desiring pardon for them from God, and was baptized. So that Constantine was the first of all the Emperors to be regenerated by the new birth of baptism, and signed with the sign of the Cross. (*Vita Constantin.*)

From the moment that Constantine realized that his crimes could be expiated by Christian baptism, he declared himself the protector of a religion which treats criminals with such lenience. Immediately he began to show his gratitude to the Church. He donated the Lateran Palace to the Bishops of Rome. He sent his mother Helena on a journey to Jerusalem and erected several basilicas in the Holy Land. Then he turned his attention to increasing the membership of the Church. He offered freedom to all slaves who would accept the Christian faith, and to those who were not slaves he offered a white robe and twenty pieces of gold. As a result of this propaganda, twelve thousand converts were added to Christianity in the city of Rome alone. Next, he determined to increase the wealth of the Church. He gave permission to his subjects to bequeath their fortunes to the Church. Soon the rent-roll from the houses, shops and gardens attached to three basilicas brought in an annual income of $60,000. He raised the Bishops' salaries to $3,000 a year, and, in the Council of Nicea, assured the Bishops that if any of them were caught in the act of adultery the Imperial mantle would be thrown over them, so that the world at large might not learn of their offence. His next act was to issue an edict against all who refused to accept Christianity, commanding that their meeting places should be demolished or confiscated. According to his successor, the Emperor Julian,

> Many were imprisoned and persecuted and driven into exile. Whole troops of those who were styled "heretics" were massacred. In many provinces, entire towns and villages were laid waste and utterly destroyed. (Julian: *Epistol. lii.*)

He then ordered the destruction of all writings adverse to the Christian faith. "For we would not suffer any of those things so much as to come to men's ears which tend to provoke God to wrath and offend the minds of the pious." And finally, in order to convince his subjects of his Christian piety,

> Constantine caused his image to be engraven on his golden coins in the form of prayer, with his hands joined together, and looking up towards heaven. And over divers gates of his palace he was drawn praying and lifting up his hands and eyes to heaven. (*Vita Constantin.*)

The psychic vision of Constantine, which marked his conversion to Christianity, was the fore-runner of a great wave of psychism which engulfed the whole Christian world. The event marked the beginning of the "age of miracles," characterized by relic-worship, which gradually gave way to necromancy and the worship of the dead. It is interesting to note that exactly fifteen hundred years later a similar psychic wave, known as Spiritualism, appeared in America.

While Constantine's mother was in Jerusalem, the three crosses upon which Jesus and the two thieves were supposed to have been crucified "miraculously" came to light. Later the nails which were said to have attached Jesus to the cross were brought to Constantinople and formed into a crown of glory for Constantine's statue. The skeletons of Mark and James were discovered in the same wonderful manner, and mysterious powers were attributed to them. Soon the worship of holy men's bones was enlarged to include the worship of the lesser dead, and miracle-seeking Christians began to meet in cemeteries, where the shades of the dead were evoked and appeased with food and wine.

The culmination of the "age of miracles" was reached in the year 325 when, at the Council of Nicea, the four Gospels of Matthew, Mark, Luke and John were chosen by "miraculous intervention." It must be remembered that as Jesus himself had left nothing in writing, there was no standard with which later records of his life and teaching might be compared. In the 300 years which had elapsed since his death, a large number of manuscripts had come to light, all claiming to be authentic. In regard to those which were extant in the third century, Faustus, the Manichean, had written:

> Every one knows that the Evangeliums were written neither by Jesus Christ, nor his apostles, but long after their time by some unknown persons, who, judging well that they would

> hardly be believed when telling things they had not seen themselves, headed their narratives with the names of the Apostles or of disciples contemporaneous with the latter.

By the fourth century it became necessary for the Church to decide which of the many Gospels then in circulation were to be accepted as authentic. The question came up in the Council of Nicea. Fortunately the testimonies of two eye-witnesses have been preserved, so there can be little doubt as to the method used in the selection of the Gospels. There were 318 Bishops present in this Council, and one of the two eye-witnesses, Sabinus, Bishop of Heraclea, left a description of their mental capacities. "With the exception of the Emperor (Constantine)" he said, "and Eusebius Pamphilus, these Bishops were a set of illiterate, simple creatures who understood nothing." About forty Gospels were submitted to these Bishops. As they differed widely in their contents, the decision was difficult. At last it was determined to resort to "miraculous intervention." The method used was known as the *Sortes Sanctorum,* or "the holy casting of lots for purposes of divination." Its use in the Council of Nicea was described by another eye-witness, Pappus, in his *Synodicon* to that Council. He says:

> Having promiscuously put all the books referred to the Council for determination under a communion table in a church, they (the Bishops) besought the Lord that the inspired writings might get upon the table, while the spurious ones remained underneath. And it happened accordingly.

When the Bishops returned to the Council room on the following morning, the four Gospels of Matthew, Mark, Luke and John were resting on the communion table. Their presence in the New Testament is due to the art of *divination,* for practicing which the Church subsequently condemned men and women as sorcerers, enchanters and witches, and burned them by the thousands.

After the death of Constantine, his policy was continued by his two sons. Every indulgence was shown to the illegal behavior of the Christians, every doubt explained to the disadvantage of the pagans, and the further demolition of the pagan temples was celebrated as one of the auspicious events of their reign. Having perceived the efficacy of Christian baptism in the case of their own father, they determined to *force* baptism upon even the unwilling. As Gibbon says:

> The rites of baptism were conferred on women and children, who, for that purpose, had been torn from the arms of their friends and parents. The mouths of the communicants were

> held open by a wooden engine, while the consecrated bread was forced down their throats. (*Decline and Fall of the Roman Empire.*)

But when Constantine's nephew, Julian, came to the throne, all of this was changed. Julian was a Neoplatonist, a pupil of Aedesius, who had in turn been taught by Iamblichus. Julian was initiated at Ephesus when he was only twenty years old, and later was initiated into the Eleusinian Mysteries.

When Julian came to power the whole Christian world was thrown into a state of perturbation. How would this Neoplatonist, this Initiate, act toward Christianity? Would he retaliate with some new and still more cruel refinement of death and torture? Julian answered these questions in a truly Christlike manner. He at once extended free and equal rights to all the inhabitants of the Empire, irrespective of their religious beliefs. He invited all those Christian Bishops who had been excommunicated and exiled on account of their unorthodox views, to return to their posts. At the same time he urged the pagan teachers who had been driven out of Alexandria by Constantine to return to their philosophical pursuits. He invited the opposing Christian factions to meet in his palace, where he advised them to give up their differences and try to live in concord. But at the same time he gave his pagan subjects permission to re-open their temples and continue their own form of worship. Because of this fair and impartial treatment of his subjects, Julian has come down in Christian history under the ignominious title of "the Apostate."

The knowledge that Julian had gained in his initiations made him a menace to orthodox Christianity. He was urged to make his knowledge public so that the Christian Church could refute his statements. To this Julian replied:

> Were I to touch upon the initiation into the Sacred Mysteries respecting the "seven-rayed God" . . . I should say things unknown to the rabble, very unknown, but well known to the Blessed Theurgists.

This reply aroused a storm of protest among his Christian subjects. Catholic history informs us that this "greatest enemy of Christianity," after a reign of only eighteen months, came to an untimely end through the "supernatural intervention" of a spear-thrust received in battle with the soldiers of the Persian King Sapor. As he lay dying, Julian summed up in a few words the aim and purpose of his life. "I have learned from philosophy," he said, "how much more excellent the soul is than the body, and that

the separation of the nobler substance should be the subject of joy rather than of affliction." Then, turning to the two philosophers, Priscus and Maximus, who stood near his death-bed, he entered into a metaphysical discussion as to the nature of the soul, and assured them that he had always tried to lead his own life from the soul point of view.

> And I can affirm with confidence that the emanation of the Divine Power has been preserved in my hands pure and immaculate. Detesting the corrupt and destructive maxims of despotism, I have considered the happiness of the people as the end of government. (*Ammianus:* XXV.)

With the death of Julian the Christian Church regained its power, and the doom of the old religions, sciences and philosophies was sealed. The Church had borrowed too much from them for her own safety. Every event in the life of Jesus, from his virgin birth to his final crucifixion and resurrection, had been copied from the stories of the pagan gods. Every dogma and ritual in the Christian Church had its pagan counterpart. These facts were known to the entire pagan world and as the Church continued to borrow from the pagans in an ever-increasing measure, it became more and more difficult for her to maintain her claim of *uniqueness.* So long as pagan schools existed, the Church could not without contradiction represent herself as the sole repository of knowledge. So long as pagan books existed, the Bible would not be accepted as the only revelation of God. So long as pagan philosophers lived and taught, the dogmatic assertions of the Church Fathers would be questioned. There was but one course for the Church—to *destroy* all the evidences of her plagarisms by wiping out the pagan schools, the pagan records, even the pagan philosophers themselves.

About fifteen years after the death of Julian, the most Christian Emperor Theodosius ascended the throne. An ardent Catholic and a man of great power, he immediately turned his attention to the destruction of everything that stood in the way of the triumph of the orthodox Church. He instituted the *Inquisitors of the Faith* and exiled all Christians who declined to accept the doctrine of the Trinity as it was outlined in the Council of Nicea. He issued fifteen edicts prohibiting the meeting of "heretical" or unorthodox Christians and confiscated their property. Capital punishment was inflicted upon those who adhered to the Manichean "heresy" as well as upon those Christians who continued to observe Easter upon the same day as the Jews. Finally, in his bloody massacre of Thessalonica, he caused the death of 15,000 persons whom he had treacherously invited to witness the games of the circus.

Having assumed his position of dictator among the Christians themselves, he then turned his attention to the "enemies of Christianity" outside the Church. He refused to allow his pagan subjects to worship in their own way and confiscated their temples for the use of the Christians. Among others, the Temple of the Celestial Virgin at Carthage, whose sacred precincts formed a circumference of two miles, was converted into a Christian Church. A similar "consecration" has preserved inviolate the majestic dome of the Pantheon at Rome. As Gibbon says:

> In almost every province of the Roman world, an army of fanatics invaded the peaceful inhabitants; and the ruins of the fairest structures of antiquity still display the ravages of *those* barbarians who alone had time and inclination to execute such laborious destruction.

Theodosius' next move was directed against the Mystery Schools, and he soon accomplished their destruction. But there was one great School which was still strong enough to resist his ruthless hand. That was the School of the Eleusinian Mysteries, located in the little hamlet of Eleusis, near Athens. But even it was doomed to destruction, and in the year 396 Alaric and his barbarians were led through the famous Pass of Thermopylae by the Christian monks—the "black shirts," or the "men in black," as they were called—and the vast Temple of Eleusis, one of the most famous buildings in the world, the outer court of which alone could hold 300,000 worshippers, was reduced to a mass of ruins. So perished the Mysteries of Greece.

Theodosius then turned his eyes toward Alexandria, which for centuries had been the cultural center of the world. The great Museum had already been put under the control of Catholic priests during the reign of Constantine, but the vast group of buildings known as the Serapeum was still in the hands of the pagans. At that time the magnificent Temple of Serapis was being used as a University where the old religions and sciences were taught. The Library of the Serapion still housed a vast collection of books which had been brought from the four corners of the earth, and which represented the intellectual labor of many centuries. Both of these repositories of pagan knowledge were serious obstacles in the path of the Church, and Theodosius determined that his reign would witness their destruction.

At that time the great philosopher, Olympius, whom Suidas describes as "a man of wonderful attainments, noble character and incredible eloquence," was conducting classes in the Temple of

Serapis. Crowds of students flocked to him, eager to be instructed in the philosophy of the ancients. The head of the Christian Church in the city was Theophilus, Archbishop of Alexandria. Gibbon has pictured him as "the perpetual enemy of peace and virtue; a bold, bad man whose hands were alternately polluted with gold and with blood." His character was so mercenary that he is said to have bribed the slaves of the Serapion to steal some of the books, which he sold to foreigners at exorbitant prices. During the process of demolition of an ancient Temple of Osiris which the Christians had confiscated to remodel into a Christian Church, certain pagan symbols were found, which Theophilus exhibited in the market-place as objects of derision.

The pagans naturally objected to this public desecration of their sacred symbols, and a riot ensued. With the assistance of the Imperial Governor and a large crowd of soldiers, Theophilus made an attack upon the pagans who, under the leadership of Olympius, had taken refuge in the Temple of Serapis. Unheard-of cruelties were perpetrated against the besieged. When the Emperor Theodosius learned of the affair he immediately sent a rescript for the total destruction of the place, and the Christians proceeded to carry out his orders. They sacked the Temple, broke the statue of Serapis in pieces, dragged it ignominiously through the streets of the city, and finally burned it. This was in the year 398. The building itself was reduced to a heap of rubbish, and later a Christian Church was erected upon its ruins in honor of the Christian "martyrs" who had suffered in the riot.

Next followed the destruction of the famous Serapion Library, every volume of which, according to popular tradition, was lost. But again, as in the burning of the Bruckion Library during the reign of Cleopatra, proper precautions had been taken to preserve these priceless manuscripts. From the moment that the Christians began to gain power in Alexandria these books were gradually withdrawn from the Serapion and hidden safe from Christian vandalism. There are still many Copts scattered over Egypt and Asia Minor who declare that not a single volume was lost. In the neighborhood of Ishmonia, the "petrified city," there are immense subterranean galleries in which numberless manuscripts are stored. Perhaps some future archaeologist may yet discover that Theodosius, after all, failed to accomplish his purpose.

With the destruction of the Mystery Schools and the Serapion two of the most serious obstacles in the path of the Christian Church were removed. But there still remained the third, and by

far the most important obstacle—the Neoplatonic School. The "honor" of destroying this School belongs to Cyril, the nephew of Theophilus, who in 412 had succeeded him in his high position of Bishop of Alexandria. Cyril is remembered in Christian history for having promoted the Virgin Mary from the Mother of Jesus to the *Mother of God!* He also introduced the image of Isis into the Christian Church under the name of Mary. These "Black Virgins" may still be seen in the Cathedral of Moulins, in the Chapel of the Virgin at Loretto, in the Church of St. Stephen at Genoa and in the Church of St. Francis at Pisa.

Cyril celebrated his rise to power by a series of oppressions, directed first against the Novitians and then against the Jews. Although the Jews had been welcomed in Alexandria since the very founding of the city, Cyril led a seditious multitude in an attack against their synagogues. Unarmed and unprepared, the Jews were incapable of resistance. Their houses of prayer were levelled to the ground, all their goods plundered, and themselves driven from the city.

Cyril has come down in Christian history as one of the "Saints" of the Church, despite the well known fact that he was tried for stealing the gold and silver Church vessels and spending the money gained from their sale. But petty thievery has not earned for the name of Cyril of Alexandria its dark immortality in the annals of religious history. His real crime was much more serious—the crime of *murder,* deliberately perpetrated against one of the noblest characters in history: Hypatia, the last of the Neoplatonists.

Hypatia was the daughter of Theon, a celebrated philosopher and mathematician, the author of a commentary on Euclid, in which his daughter is said to have assisted him. An only child, she showed deep interest in philosophy and mathematics from her early youth. Her father instructed her in these subjects with care and diligence, and she soon became one of his most brilliant pupils. Her writings, according to Suidas, included commentaries on the *Arithmetica* of Diophantus of Alexandria, on the *Conics* of Apollonius of Perga, and on the *Arithmetical Canon* of Ptolemy, all of which are now lost.

While Hypatia was living in Athens she came in contact with the Neoplatonic Schools which had been founded by Plotinus, Porphyry and Iamblichus, and identified herself with the Neoplatonic Movement. Later, when she took up her residence in Alexandria, she began to hold lectures and classes in the famous Museum, where her eloquence and profound wisdom, her youth

and extraordinary beauty soon attracted great crowds of students and admirers. She was admitted into the intimate circles of the great Alexandrian families, and numbered among her friends two of the most powerful men of the day: Orestes, the Prefect of Alexandria, and Synesius, the Bishop of Cyrene.

The Neoplatonic School reached its greatest heights in the days that immediately preceded its destruction. Hypatia brought Egypt nearer to an understanding of its ancient Mysteries than it had been for thousands of years. Her knowledge of Theurgy restored the practical value of the Mysteries and completed the work commenced by Iamblichus over a hundred years before. Following in the footsteps of Plotinus and Porphyry, she demonstrated the possibility of the union of the individual Self with the SELF of all. Continuing the work of Ammonius Saccas, she showed the similarity between all religions and the identity of their source.

The precarious foundations of Christian dogma were still more exposed when the Neoplatonic School began to adopt the inductive method of reasoning sponsored by Aristotle. Of all things on earth, logic and the reasonable explanation of things were most hateful to the new religion of *mystery*. When Hypatia explored the metaphysical allegories from which Christianity had borrowed its dogmas, and openly analyzed them in public meetings, she used a weapon which the Christians could meet only with violence. If her School had been allowed to continue the whole fraud perpetrated by the Church would have been laid bare. The light of Neoplatonism was shining much too brightly upon the patchwork of Christianity.

So, on an afternoon during Lent in the year 414, a crowd of Cyril's monks led by Peter the Reader collected in front of the Museum, where Hypatia was just finishing one of her classes. Her chariot drew up to the door, and Hypatia appeared. A dark wave of monks, murder in their hearts, rushed out from their ambuscade, surged around Hypatia's chariot and forced her to descend. They stripped her naked and dragged her into a nearby Church of God, pulling her body through the cool, dim shadows, lit by flickering candles and perfumed with incense, up the chancel steps to the very altar itself. Shaking herself free from her tormentors, she rose for one moment to her full height, snow-white against the dark horde of monks surrounding her. Her lips opened to speak, but no word came from them. For in that moment Peter the Reader struck her down, and the dark mass closed over her quivering flesh. Then they dragged her dead body into the streets,

scraped the flesh from the bones with oyster shells, making a bonfire of what remained.

Thus Hypatia perished, and with her death the great Neoplatonic School came to an end. Some of the philosophers removed to Athens, but their School was closed by order of the Emperor Justinian. With the departure of the last seven philosophers of the great Neoplatonic Movement — Hermias, Priscianus, Diogenes, Eulalius, Damaskias, Simplicius and Isidorus, who fled to the Far East to escape the persecution of Justinian—the reign of wisdom closed.

The death of Hypatia occurred in the year 414. Exactly fifteen hundred years later, in 1914, the World War of the Christian nations began. Is there a connection between these two events? The death of Hypatia marked the beginning of the Dark Ages, in which the world was encompassed by the clouds of ignorance and superstition for a thousand years. We are now at a corresponding point in our cycle. *Knowledge* of what must be done to avoid the repetition of the horrors of the past rests with the theosophists of this era.

The Bright Millennium of History

As real Occultism had been prevalent among the Mystics during the centuries that preceded our era, so Magic, or rather Sorcery, with its Occult Arts, followed the beginning of Christianity. However great and zealous the fanatical efforts, during those early centuries, to obliterate every trace of the mental and intellectual labour of the Pagans, it was a failure; but the same spirit of the dark demon of bigotry and intolerance has perverted systematically and ever since, every bright page written in the pre-Christian periods. Even in her uncertain records, history has preserved enough of that which has survived to throw an impartial light upon the whole. . . . Fragments have survived geological and political cataclysms to tell the story; and every survival shows evidence that the now *Secret* Wisdom was once the one fountain head, the ever-flowing perennial source, at which were fed all its streamlets—the later religions of all nations—from the first down to the last. This period, begining with Buddha and Pythagoras at the one end and the Neo-Platonists and Gnostics at the other, is the only focus left in History wherein converge for the last time the bright rays of light streaming from the æons of time gone by, unobscured by the hand of bigtory and fanaticism. —The Secret Doctrine.

THE MIRACLE IDEA

THEOSOPHY is unavoidably in direct contrast on all those points which lie at the roots of modern science and religion as exoterically taught and practiced. The *fundamentals* of all are at such variance that they can no more be reconciled than can any other "pair of opposites." The theosophist who has not grasped these facts is less wise than even the humblest genuinely religious or materialistic men. *They* know instinctively that no compromise is possible, and so, are opposed to Theosophy as to an enemy of "all that they hold dear."

There can be no compromise between truth and falsehood, or even between truth and error. Humanity flees the falsehoods and errors which *hurt,* while hugging fast those presently agreeable—and the same as to truth. So long as truth is agreeable it is welcomed by all. Only when it hurts do men fear truth.

The Theosophist can easily educe from these known facts that mankind is devoted neither to truth, to error, nor to falsehood. What then? Why simply that men are ruled by their likes and dislikes, and hence judge all things on that basis. So long as it "suits," who desires to weigh impartially what pleases him? So long as it pains, which do men desire—to understand why, or to find a speedy anodyne?

Theosophists, who have adopted the blazon, "There is no religion higher than truth," can scarcely be said to have lived or to be living up to their own profession, whether amongst themselves, or in their individual inner and outer conduct. As human beings they are neither better nor worse than their neighbors, are subject to the same influences, and all too often yield to them despite their better philosophy. Why? Really because like others they believe in miracles. Perhaps a better statement would be that they are still dominated by the miracle idea. Essentially what is that idea but the notion that somehow, some way, someone or something can and will "provide" for us, whether we earn that provision or not by our own "self-induced and self-devised efforts"? This is mental and moral indolence, effect of our love of ease, of pleasure, of freedom from the "common lot." Its scholastic name is hedonism, but its theosophical one is *Kama,* the principle of desire for the "good things of life," here and hereafter, without deserving them.

Kama or desire is on its bright side the distorted or reflected light of Spiritual *memory.* Between two births on earth each

spends a long interval in *Devachan,* the "land of bliss" where all things are as one would wish. On its dark side the same memory shadows us with the opposite of Devachan—*Kamaloka,* where all that one *fears* afflicts the discarnate Soul. Both Devachan and Kamaloka represent other states of consciousness into which we go and whence we return—often while "awake," as well as when asleep or after death. What each Soul really longs for is a perpetual Devachan on earth. The soul *desires* "to be in heaven all the time."

The longing for "heaven," the fear of "hell," have, then, equally a spiritual basis—in memory, in imagination, as well as in thought, will, and feeling. These five words in their sum sufficiently indicate the nature of the personal man by the use he makes of these elements or principles of his being. The true Theosophist, the genuine *Chela* or Disciple, the Adept and the *Mahatma,* are, one and all, devoted to the use of these faculties for the emancipation of the Souls of all men "from *bondage* to Kama"—or "Karma." They *work* "with zeal and wisdom" for the great first Object of the Theosophical Movement, and hence in every way open to them.

One such way employed during the dark age of the medieval period in Europe may be new to some students. Toward the close of the 13th or very early in the 14th century there appeared a fabliau (companion of the bestiary) called Cockaigne (or Cocayne) which was an exposure both of the miracle notion, then unquestioned, and of vulgar hedonism.

Cockaigne means literally "land of cakes." Are there not many today who desire to "eat their cake and have it too"? Cockaigne and the biblical Canaan, the "land flowing with milk and honey," are both caricatures—the one quite as much as the other. In Cockaigne, then, was supposed to be situate that actual Utopia of which people dream and for which they long—where existence is a perpetual round of pleasure and luxurious idleness. The rivers flowed wines, the houses were edible sweets, the furniture most appetizing. The very streets were paved with pastries, and wandering town and country-side were miraculously fresh-roasted fowls whose cries were invitations to feast. Even the larks, after pleasing the ear with their song, had the amiable habit of falling buttered to taste for the delectation of the palates of the inhabitants.

The very expression, "the promised land," is but another form of Cockaigne, and has its counterpart in every popular religion, cult, and extravagance of "wishful thinking" in every direction.

The appeal of the reformer, the revealer, the priest and the politician, the visionary and the demagogue—what are all these but heralds of Cockaigne? The more the masses are oppressed, denied even the necessities of life, the readier they are to lend ear to the prophets and promisors of Cockaigne. How long before the inarticulate, ever-increasing outcasts and victims of our modern civilization will listen to none but those who, as in degenerate Rome, offer "bread and circuses" in this life and a paradise hereafter to those who will but follow them?

Are the mystically inclined among the Theosophists as eager to study and work on the lines laid by the Teachers, as to run here and there after Successors, Leaders, Guides, Soothsayers of every description, who promise twentieth century Cockaignes? Alongside such magic, what is there inviting in the "Three Fundamental Propositions" of *The Secret Doctrine?* Contrasted with the rainbow visions conjured before their eyes, what is there alluring in the "Three Objects" of The Theosophical Movement?

Why study and obey the laws of health when every drugstore provides a great range of choice in cure-alls for every known disease? And when the "patent medicines" imported from Cockaigne fail to perform as labeled, why not try the "specialist" who will give you "immunity" for the future by his injections, while he "operates" to remove the diseased members and organs of the present?

And so in the field of religion, of politics, of "eugenics," of industrial and other relations. Why work, why suffer for our sins of omission and commission? Are there not ambassadors, consuls, lecturers and dispensers fresh from Cockaigne, here for no other purpose than to show us how to get something for nothing? Show us how to enjoy unlimited credit and never have to pay? Why work, why try to learn anything, when each of us has but to "stop, look, listen," to find a miracle-monger from Cockaigne? Why shouldn't we forget or ignore that "stop, look, listen," is a *warning* sign at every "level crossing," when we already know what we desire and want it *now?* Or—why not mildly say to the miracle-monger, "Beg pardon, are you from Cockaigne?"

SCIENCE AND THE SECRET DOCTRINE

II

HAVING arrived at the "determinable of all determinables," the "bare subjectivity" of the first fundamental proposition of the Secret Doctrine, which, in the words of H. P. Blavatsky, "no human mind can either exclude from any conception, or conceive of by itself"—Dr. Northrop proceeds to the insupportable proposition that *Consciousness,* or the perceiving Self, is *complex.* Thus is demonstrated the fundamental error of the scientific method — a mathematically accurate *form* of inquiry, but lacking the premises which alone can give its conclusions validity. Induction translates sense objects into metaphysical subjects; deduction places these subjects in an intelligible relationship—as the reasoning of Dr. Northrop illustrates; although these two instruments of philosophy may apprehend, they can never recognize or comprehend, the Reality lying behind both. He confounds the processes of perception with the Perceiver:

> Idealism is correct in maintaining that perception contributes to the constitution of that which is perceived, but wrong in ascribing any of the determinateness of the perceived, such as form, or the secondary or tertiary qualities in their specificity, to perception. It errs also in certain of its many types, when it maintains that the subject or self is an ultimate irreducible entity. Both the knowing subject and known object are complex factors constituted of a common set of atomic entities which possess physical, formal, and psychical properties.

What else can this "bare indeterminate experienced quality" be, other than the *irreducible?* He is more nearly right in saying that the determinateness of the perceived is not due to perception. Theosophically, this determinateness is due, not to bare perception, but to the "moving qualities of nature." But the manner in which Dr. Northrop puts it indicates that he ascribes the determinateness to qualities *which can be known only through perception.* Thus by his own methods he cannot logically tell whether or not determinateness—definiteness—is created or conditioned by perception. Successive approaches to such understanding lie through the road of Initiation; mayhap in its final terms this is itself of the nature of the Irreducible in experience.

It is logical that, having gone so far as to discover consciousness as bare indeterminate experienced quality, Dr. Northrop should be curious enough to wonder what would be the nature of that quality when experienced apart from form. His remarks here are both remarkable and significant.

> Some may wonder why the physicist has not discovered the psychical character of the atomic entities. But the reason for this is clear. Since the psychical is bare *experienced* quality it can only be known immediately. Thus the psychical character of an atom can be known only by being the atom in question. But the physicist, as physicist, only considers the atom in the relation of otherness to the knowing subject. Hence, his failure to find its psychical character is necessary.
>
> . . . Because the barely psychical can only be known in itself, aside from its presence in objective observed nature when the knower and the entity or entities which the psychical qualifies are identical, and because man *is* all the atoms which the psychical qualifies in one of their many particularizations, it follows that the only system in which the barely psychical should exhibit itself to man in its own purity, unmixed with the physical and the formal, is himself. Hence, if our theory is true it follows that man will find a quality of being in himself which he finds immediately in no other system which he knows. Does our theory meet this test? The answer is in the affirmative. Man finds something in himself which he discovers immediately in no other creature or object. It is consciousness. Moreover, when one cuts off or abstracts from all physical and formal effects upon oneself, and turns back into the pure experience of one's own being, what does one find but the very definition of the psychical which we have given. Nothing remains but bare indeterminate experience.
>
> It is of this that the mystic speaks. And it is precisely because it is experienced yet indeterminate, that he asserts it to be the most certain and intense of realities, yet cannot transmit it to others. Such is the nature of the psychical. It is incommensurable and untransmissible.

He could here have taken one more step—he could have considered whether that direct immediate experience (since all substance is One in its essence, and likewise one with time and space) could not, under certain circumstances, *be extended into nature far beyond the immediate physical body.* It is this "faculty" of Consciousness which has long since been discovered—and utilized for ages by "mystics" of a certain degree.

Dr. Northrop makes a clear statement of Universal Consciousness:

> . . . To say that they (the atoms) are psychical or conscious means merely that they possess bare indeterminate experienced quality in addition to their psychical and formal properties. And precisely because of these psychical and formal properties,

> this bare indeterminate experienced quality will take on determinateness; in other words, the atoms will have a content of consciousness as well as bare consciousness. But the physical and formal properties of an electron or of the macroscopic atom are different from those of man. Hence the conscious experience of an electron or the macroscopic atom will be radically different from that of man. In fact, precisely because the content of consciousness is determined completely by physical and formal conditions it follows necessarily that it will have little in common in an electron, a crystal, an amoeba, an anthropoid ape, a moron, or in an educated person. And for the same reason, since the physical and formal conditions of the content of their consciousness have so much in common, it follows that men will have a community of experience and feeling among themselves that does not occur in conjunction with other organic or inorganic systems.

But having seen in "the psychical" what the theosophist would regard as Abstract Consciousness, the writer invokes the "principle of parsimony" to eliminate "soul"—the *de facto* Psyche:

> It has been usual to identify the psychical with an entity called mind, or the soul, which is supposed to exist in addition to matter and body. All such identifications rest upon the failure to recognize what the precise nature of the psychical is. The moment we find it to be bare indeterminate experienced quality this is out of the question. In the first place, we are confronted with a quality rather than an entity. Secondly, since we have entities, in the atoms of our theory, to which this quality can be attributed, the principle of parsimony forbids the introduction of any more. But even if this objection were waived, the identification of bare experienced quality with an entity would be impossible. For to be an entity other than a physical substance, a thing must have some determinations to distinguish it from that substance, and this is precisely what the psychical does not possess.

This is a perception of the universality and the necessarily consequent non-entity of the Atma, which is the consciousness of every being but the possession of none. It is such a statement of the nature of That, on Buddha's part, that, combined with philosophical ineptitude on the part of some disciples, gave rise to Buddhist sects which preach what amounts to annihilation—a false identification of Atma, which is non-entity, with Buddhi, which is potential Entity. When Manas is active in the latter it becomes a center that endures in time and space and becomes the human Ego.

Various considerations are overlooked at this point by Dr. Northrop. First, he fails to realize that the governance of the body *cannot* be ascribed to self-coördinating atoms; second, he does not recognize that the dispersal of conscious experience involved in death, under this hypothesis, would be the annihilation of *identity;* in other words, the scientific and philosophical absurdity of the literal disappearance from the Universe of a quality which has existed. For Identity is not a form. Further, he overlooks the incompetence of the transformations of material atoms to account for the truly *psychic* chain of cause and effect, in terms of pain and pleasure, that constitutes the significance of an individual. This is all the more an absurdity in view of the foregoing demonstration of atomicity and the other qualities of material nature as hypothetical derivations from conscious experience. So far from saying that psychic qualities can be attributed to atoms, it is far more logical on any grounds to say that atoms can be attributed to psychic qualities.

Dr. Northrop has, however, an unusually liberal and percipient view of Oriental thought.

> It is in this failure to recognize that the psychical, the physical, and the formal are equally ultimate attributes of the atoms of which both nature and mind are constituted, that the gulf between Eastern and Western civilization has its basis. Generally speaking, the West has centered upon the physical and formal attributes of reality; whereas the East has concentrated more and more on the psychical; each identifying its object of attention with all that is real, and regarding the interests of the other as misguided or illusory. Precisely because the physical and the formal differentiate our experience, Western civilization has become increasingly complex and technical, leading on to an apparently endless series of problems which threaten to destroy human initiative; and because the psychical in its purity, is indeterminate, Eastern civilization has tended to move away from all differences to the bare experience called Nirvana in which the oneness of experience is grasped without its confusing specificities. It is to be noted that the Easterner who loses himself in Nirvana, and the negation of all that is specific, is as objective as the Westerner who masters physics to rear his steel mills, for bare indeterminate experienced quality is in objective nature as universally and unequivocally as the physical and formal which gives it its determinations. This enables us to appreciate why the Easterner tends to regard his pure experience to be the essential, and the physical and

formal novelties which interest the Westerner, as but its incidental irrelevances.

But, unfortunately, he falls into a confusion of cause with effect.

> But why identify man and his good with but one or two attributes of reality? The psychical, the formal, and the physical are equally real. Of these materials as they qualify atomic nature, observed nature and conscious men are constituted. One of this trinity of qualities is no better or no worse than another. Nor is there any opposition between them.

This comes near the truth. But the physical and formal, *as he understands them,* cannot be equally real with the psychical, on his own showing. They are the *appearances* which rise within the psychical. They are derivations from the real, but not self-supporting realities. Otherwise we would have *three Irreducibles,* three Absolutes, three Self-Existences. Science cavils satirically at the theological dualism of a good and an evil principle in nature. Would Dr. Northrop substitute a still worse triadism? But unknowingly, in his division he comes very close to the immortal Triad of Atma, Buddhi, Manas: for his "psychical" appears to correspond to Atma, his "physical" to Buddhi, his "formal" to Manas. In some guise or other, every real thinker must sooner or later stumble upon these realities in nature. But it seems impossible for the Doctor to get away from his triadistic preconception:

> At this point a great danger arises: the temptation to forget one's scientific and philosophical principles and turn the psychical into a cause of the determinateness of experience. When this happens, art and religion and science degenerate into sentimentalism. One of the most important tasks of philosophy is to clearly define the nature of the psychical, locate its place in the scheme of things, and keep it in that place. In this connection it is to be remembered that the determinate character of mind is as completely conditioned by physical and formal principles, as is the determinate character of a chemical element. All determinateness is physical and formal; the psychical contributes mere indeterminate experienced quality.

Dr. Northrop fails to see what we again repeat, that everything that is known of the "physical and formal" is known *through and by the psychical.* His whole trouble, perhaps, is that he skips immediately from the appearance called "physical matter" direct to Atma, with no glimpse of the enormously graduated psychical evolution now epitomized in the principles of consciousness lying between these stages.

ALLEGIANCES

EVERY act that a man performs is the expression of an allegiance of one kind or another. It is his "sacrifice" to what he holds to be the True, or the Good, according to his own measurement of values. These values may be in terms of his own self-benefit, they may have the larger scope of family or tribe, or they may include his nation or race. The highest allegiance encompasses the whole of life, from the tiniest point of sentient substance up to Brahma.

Looking at the lesser ranges of action from the view of their motivating basis, it will be seen that each is the logical outcome of the *feeling* of the actor for the objects of his devotion or sacrifice. He *feels* a "consubstantiality" with his own wants or desires, and, therefore, acts in a manner which we, objectively, commonly regard as "selfish." Another man may have enlarged his feeling of "self"-interest to include the members of his family. According to the ordinary standards of action, such an one is not thought of as selfish. He is a good man—"devoted to his family." But if we regard the nation or race as just as much a physical and metaphysical entity as himself or his family, he has neglected this larger whole or "self" for the special interests of a select minority. The chauvinism of ardent nationalism as typified today in the several Fascist states of Europe is another example of this *relative* devotion, a devotion counted "selfish" or "unselfish," depending upon the idea or ideal of Self held by the observer.

It becomes evident that the qualifying coefficient of any action, and likewise the measure of its benefits in the degree of universality attained, depend upon the actor's *idea of Self*. This proposition will throw light on the causal nature of those effects regarded by some men as inexorable and inscrutable circumstance, by others as the hand of a jealous and vengeful Jehovah, by still others as the sway of forces arising mysteriously from unintelligent matter. Students who seek beyond the veil of material effects alone are able, through the twin doctrines of Karma and Reincarnation, to see in objective phenomenon the visible embodiment of a former thought or action. The *effective* relationship of the human being to such phenomena is a fruition of the feeling which prevailed at the time that this cause was set in motion by himself as chooser.

Let us regard the allegiances found among men so far awakened as to be concerned with the amelioration of human suffering.

whether the ills of a race, nation, sect, or of a social and economic class. The efforts of such men involve the subduing or the complete destruction of some *external enemy,* whether a military invader, an oppressive race of tyrants, a ruling caste or class, or the forces of nature. Theories arrived at empirically, based on the apparent facts of the case, are evolved to justify both defensive and offensive measures for the accomplishment of the end in view. These doctrines, born in the minds of leaders of men, are espoused by those whose problems are similar, whose common wants appear to find satisfaction in the theories set forth; and thus schools of thinking, religious, political, sociological and economic, come into being. Intricate superstructures of philosophy, ethics, even cosmology, are reared on the unstable foundations of such speculative or inferential ideas to form those finer gradations of rationalized materialism which pass for knowledge in the world.

All creatures act according to their own natures; what, then, will restraint avail? True; but let us substitute the word "men" for "creatures." Is the aphorism still true? Let us also emend another ancient saying to read, "As a man thinketh in his heart, so is his nature." Then, combine the seed ideas of the two, and a third is born: A man acts according to his nature, which, in turn, is determined by his thinking, but *basically* by his *idea of Self.* What will correct wrong action?—only right ideas, recognized, realized.

Thus, the man who is devotee of an "ism"—communism, fascism, or even vegetarianism—to the exclusion of all other angles of vision through the kaleidoscope of human life, has closed his mind to any change of "meditation"; that is, his concentration on a phase of relative Brotherhood or Truth will last until the very circumstances with which he struggles, by their hydra-like reappearance in diverse forms, demonstrate the futility of his methods.

This is the school of experience, of Duryodhana, of the mass of suffering humanity. It is the school of those alike who worship the "gods" and the "evil spirits", and continue with their devotion and sacrifice until maturation of time and bitter experience.

Such is the view of the sick old world presented to students of Theosophy. They are in it, but not *of it. They will not divide their allegiance.* They will not carry water on both shoulders—divert their soul energies into the blind alleys, the "box canyons" that lie all along the trails of human existence. The "larger word of Life" is theirs—the Knowledge of the Self, from which alone can spring the true relationship of brotherhood among human beings, among

beings of every degree. They know, in the words of the Teacher, that only the *practical* realization of THEOSOPHY

> . . . can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done. In your hands, brothers, is placed in trust the welfare of the coming century; and great as is the trust, so great is also the responsibility.

MUSINGS ON THE PATH

In all nature we can find no instance where effort of some kind is not required. We find there is a natural result from such effort. He who would live the life or find wisdom can only do so by continued effort. If one becomes a student, and learns to look partially within the veil, or has found within his own being something that is greater than his outer self, it gives no authority for one to sit down in idleness or fence himself in from contact with the world.

Be patient, kindly and wise, for perhaps in the next moment of life the light will shine out upon thy companion, and you discover that you are but a blind man, claiming to see. Remember this, that you own not one thing in this world. Your wife is but a gift, your children are but loaned to you. All else you possess is given to you only while you use it wisely. Your body is not yours, for Nature claims it as her property.

Fear nothing that is in Nature and visible. Dread no influence exerted by sect, faith, or society. Each and every one of them originated upon the same basis—Truth, or a portion of it at least. You may not assume that you have a greater share than they, it being needful only that you find all the truth each one possesses. You are at war with none. It is peace you are seeking, therefore it is best that the good in everything is found. For this brings peace.

It has been written that he who lives the Life shall know the doctrine. Few there be who realize the significance of The Life.

—W. Q. JUDGE.

YOUTH-COMPANIONS' FORUM

DAY by day the newspapers tell us about the many new physiological facts that are being discovered through experiments on animals. In view of this, why does Theosophy condemn vivisection?

(*a*) To understand the attitude of Theosophy on vivisection and other related practices of modern science, it is necessary to consider the fundamental ideas which each holds with regard to evolution and man. For as the theories of modern science arise from a certain conception of the part these factors play in life, so also, the position of Theosophy on questions that confront humanity can be understood only by a comprehension of its fundamental principles.

Dating from the time of the Renaissance, when the domination of the church in secular matters began to weaken and the mind of man sought freedom of expression, the field of our modern sciences has been limited to a study of the physical world. This course of investigation was in part caused by a natural revulsion of reason away from the irrational Christian dogmas on the subjects of the invisible world, the after-death states, and the immortality of the soul, as well as by the attitude of the church itself, which claimed that all things metaphysical and spiritual are not matters for observation, study and research. Thus, a mass of facts relating to the world of sense has been accumulated, and an explanation of nature and man as a "fortuitous concurrence of atoms" has been evolved. Believing that the only distinction between man and the animals is in the superior brain capacity of the former, scientists hold that what affects animals beneficially or harmfully must likewise affect man. Viewing life with this basic misconception, they feel justified in carrying on their animal experiments in vivisection, serums and injections, on the assumption that whatever knowledge is thus gained will apply also to man. Utterly materialistic, but perceiving that undesirable conditions must be eliminated, they pursue this as a justifiable line of investigation and experimentation.

A cardinal teaching of Theosophy is that man is a self-conscious, perceiving being—"That the course of evolution is the drama of the soul and that nature exists for no other purpose than the soul's experience." Man is not an animal and never evolved from the animal kingdom. The discoveries in geology and archaeology increasingly tend to confirm this teaching. On every continent are

to be found the ruins and remains of glorious long-vanished civilizations—evidences of forgotten peoples who once lived, thought, and struggled very much like the races of today.

Man is as distinct from animals as animals are from plants. Experiments on animals (which under natural conditions are never sick) with a view toward discovering physiological facts and cures to be applied to humans, are therefore useless and profitless. The diseases which affect humanity have been caused by the abuse and disregard of nature's fundamental law of Harmony. To imagine that we can eradicate these diseases by such short-cuts as serums and injections, is to fool ourselves into perpetuating their causes and to prepare the way for greater and more deadly consequences. The sacrifice of animals on the altar of scientific ignorance and short-sightedness reminds one of a similar condition that existed some 2500 years ago. Then, as now, the self-appointed guardians of human well-being and happiness taught the doctrine that the sins that man has committed may be washed away in the blood of harmless animals. Buddha answered these exponents of irresponsibility and ignorance in this way:

. . . . . he spake
Of life, which all can take but none can give,
Life, which all creatures love and strive to keep,
. . . . . .
Sad pleading words, showing how man, who prays
For mercy to the gods, is merciless,
Being as god to those; albeit all life
Is linked and kin, and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands which murder them.
. . . . . .
Nor, spake he, shall one wash his spirit clean
By blood; nor gladden gods, being good, with blood;
Nor bribe them, being evil; nay, nor lay
Upon the brow of innocent bound beasts
One hair's weight of that answer all must give
For all the things done amiss or wrongfully,
Alone, each for himself, reckoning with that
The fixed arithmic of the universe,
Which meteth good for good and ill for ill,
Measure for measure, unto deeds, words, thoughts;
Watchful, aware, implacable, unmoved;
Making all futures fruits of all the pasts.

—THE LIGHT OF ASIA.

(*b*) The attitude of the theosophist toward vivisection should be an impersonal one, his endeavor be to show the scientists engaging in this practice the scientific and ethical fallacies to which their theories are subject.

In the first place, if the vivisectionist performs experiments on animals primarily to satisfy a morbid curiosity, he is guilty of a barbarity unequalled by even the so-called "savage"—who, were he to make a pot-roast of a plump vivisectionist, would at least utilize that tender morsel for a "practical" purpose! The contention that the facts discovered by vivisection *may* prove of use in the future is hardly supportable in any *moral* sense when one considers the painful means by which such data are obtained.

There are in the ranks of "vivisection" those who callously believe that "might makes right," that as men are "superior" to animals they may do with the latter as they please. But what would be the reaction of such a "scientist" were he to find himself suddenly transported to a super-laboratory on Mars, rendered helpless on an operating-table surrounded by fascinated Martian surgeons who were avidly curious to discover what makes this earth creature "tick"? It is not difficult to imagine that he would hastily and lustily cry out for his sacred rights as a "human" being! This portrayal is not quite as fantastic as might appear. The eminent scientist Thomas Huxley declared that if this be an evolving universe, there must necessarily be Beings in it as far above man as man is above the beetle. What if *They* were to deal with us as we have treated the lower kingdoms? Fortunately for the vivisectionist, these Beings do not share his views. On the contrary, they practice benevolent Compassion for all that lives. The use made of their powers by such superior *Men* as Jesus or Buddha makes a dark contrast of the merely curious vivisectionist in his relations with *his* younger brothers.

Perhaps the major portion of the vivisectionists perform their experiments with the definite objective of finding a cure for some prevalent disease. These may believe sincerely that the suffering inflicted on the animals is outweighed by the greater good of alleviating human suffering. Such a view, however, is without regard for the facts. There is available concrete proof, in the form of inoculation statistics, not only indicating the failures of the practice, but showing also ample evidence of its deeply harmful and insidious effects. A single article published by THEOSOPHY (Vol. XII, p. 514) reveals the true status of vivisection methods as a

cure-all for disease. The following statements are a few of the points set forth:

1. The death-rate of inoculated soldiers during the war-time influenza epidemic was overwhelmingly greater than that of the uninoculated civilian population. The ratio of army deaths to civilian mortalities per 100,000 is 4.6 to 1.

2. The death-rate from small-pox in the Philippines, where vaccination was *enforced,* during the epidemic of 1918-19 was *equal to our losses in the World War.*

3. In England and Wales resistance to vaccination has been rising steadily for the past twenty years; *"and in exact ratio with its discontinuance, the death-rates from small-pox have decreased."*

4. Vivisection is known to affect the individual's ratiocination and render him incapable of distinguishing between a sensation and an emotion.

Any one of the above statements, were it to stand alone, would be worthy of the deep consideration of those who are sincere in their belief in vivisection. The article quoted deals with the insidious effects of inoculation—that is, the "evolution" of diseases traceable to injections. Vaccination for typhoid, small-pox, and other diseases, introduces extraneous matter within the body, but outside of the digestive system, thus avoiding the *natural* defenses of the organism.

Quite recently medical science hailed the discovery of a serum which proved one hundred per cent successful in curing thirty experimental cases of influenza. The same report, however, announced several new types of influenza for which no cure has as yet been found. "There is none so blind as those who will not see" —might have been a remark made by a scientist to describe the dogmatic religious bigot. Apparently the dogmatic vivisectionists must have their day, no matter how terrible the cost.

The agitation for universal compulsory vaccination is another illustration of the pontifical attitude of medical authority. No one can deny the general good to public health from intelligent laws enforcing sanitation. But to compel the vaccination of all individuals, when its value is a matter of such grave dispute, is reminiscent of the "tolerance" shown during the Spanish inquisition. Why should the vaccinated fear infection from the unvaccinated if inoculation be considered so effective? If it is not so considered, why then the legal enforcement of a measure of doubtful merit?

For those who practice vivisection to learn physiological processes, Theosophy offers the direct knowledge of Self. Man is "the

microcosm of the macrocosm," and within him lies *all* knowledge. But self-knowledge can be obtained only at the exacting price of *self*-mastery—not mastery over helpless creatures! Contemplation of Patanjali's *Yoga Aphorisms,* rendered into English by Mr. Judge, will give a glimpse of the power to know all things, ultimately the possession of those who follow this path. This power is obtained by a constant effort to make the personality a fitting vehicle for the "direct knowledge" of the Higher Self.

> The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas.

The prevailing diseases of the present seem altogether different from those of a century or more ago, and new forms of illness are announced quite frequently. What is the explanation for this?

(*a*) The illnesses and diseases of an era are dependent on the spiritual condition as well as the material advancement of the race. Since the advent of inoculation, maladies such as cancer, infantile paralysis, and sleeping sickness have become a real menace. Inoculation, or the injection into the bloodstream of bacteria and germs from organisms lower than man, is a deadly practice from both the physical and psychic standpoints. Science has found that the nature and effects of bacteria differ under various conditions, and that some forms of life from the lower kingdoms are harmless in their natural habitat but become dangerous sources of disease as soon as they contact the bloodstream of a human. All this is sound argument against vaccination. Another argument is that although one may not get the sickness which he is inoculated against in one life, he may be susceptible to it in another birth and may contract it with greater intensity. But such effects might be neutralized to some extent in the case of a person who is inoculated against his will, that is, in compliance with the law.

It is said in Theosophy that a disease is a mental or moral trouble on its way down and out—in other words, a restoring of balance on inner and outer planes. But there are moral causes which are quite evident. The drinking of alcohol and the administering of drugs are virtually commonplaces of our civilization, and what could more destroy spiritual and moral order than these? Such practices throw the scales of nature off balance, and inoculations can but increase the Karmic debt. What will restore health? Only a realization of the utter ignorance that has existed, and an understanding of Real Knowledge, which leaves no doubt as to the right course to be taken. That Knowledge is Theosophy, pure and simple.

(*b*) "Out with the old, in with the new!" seems to have been the slogan of medicine for the past several decades. Yet we find the sinister arrival of new illnesses dark with foreboding. While some maladies are dying out, new ones of a more violent nature are taking their place, or else the simple disorders have become complicated. Records of epidemics and the general health of the people make this evident.

Dr. W. P. Healy, as reported in the *Washington Evening Star* (Sept 15, 1927), declares that cancer is not only on the increase but remains as much a fundamental mystery as ever. He says that the time is in sight when one in every ten will die of it. Sleeping sickness (*encephalitis lethargica*) was then less than eight years old, and regarded in its infancy in proportion to the harm it may do. The death-rate from diabetes is on the rise. We all know the horrible sweep and menace of infantile paralysis.

These are some of the strange intruders upon the health and happiness of humanity. For science they are shrouded in mystery. If we look for an explanation in Theosophy we must prepare ourselves for a salutary shock. Here are no intruders of disease, but rather *invited* guests. There is a law of moral causation. Medicine has at one sweep abandoned Nature and pinned its hopes on unnatural violence in the forcing of alien substances into the body. It has adopted as our medical religion the doctrine of "might is right."

Diabetes also, like cancer, infantile paralysis, and sleeping sickness, has become a real menace only since the era of inoculations. It is no secret that medical science seems almost helpless before the increase in circulatory diseases and in focal infections—some of which lead to heart trouble, which is becoming one of the serious problems. Insofar as the *physical* causes of cancer are concerned, it seems agreed that clogging of circulation, introduction of foreign matter, irritations, and too rapid growth of cells, tend toward cancer, as well as other conditions mentioned. Is there any practice better calculated to produce those conditions than inoculation of animal products?

> Such experimenters as Pasteur are the best friends and helpers of the Destroyers and the worst enemies of the Creators—if the latter were not at the same time destroyers too. (*S. D.* I, 262-3.)

From lack of true knowledge we turn our helpers into enemies and the lessons of life into miseries.

A THEOSOPHIST — UNAWARE

LORD Justice of Appeal, the Rt. Hon. Sir Edward Fry was well known to American legal practitioners of some decades ago for his equity classic on "Specific Performances," written when he was a struggling young barrister, which became as familiar in the United States as in England. After retirement from the bench, Sir Edward drew the attention of the United States Government so that it specially selected him to act as Arbitrator at the Hague in a dispute between the United States and Mexico respecting the Pious Funds of California.

Judge Fry, a tall, sturdy Englishman who lived for more than ninety years without illness, was brought up a Quaker but could not be satisfied with the limitations of that or any other sect. He wrote a controversial religious pamphlet as a young man and all his life searched for light on the hidden side of things. His life searchings and conclusions afford a striking example of the fact that not all true Theosophists and lovers of Truth are enrolled formally in Theosophical Societies. Some of his statements are very remarkable—distinctly Theosophy—and for this reason students will find them interesting.

Although so many friends and officials who surrounded him adhered to conventional religious beliefs, Judge Fry lived his own lonely religious life: "All ecclesiastical combinations have a painful mark of sectarianism about them. There is enough of this kind of thing in all ecclesiastical meetings to repel me from them." While admitting the beauty of the ancient cathedrals and that some good is done by churches, Judge Fry wrote of himself: "How could such a man as this be a good Churchman or a good Quaker? I have been neither, but perhaps something more Catholic than either."

He considered the sacraments as "entirely impossible." "How can water applied outside, or bread and wine taken into the body, touch the moral nature of man? By miraculous or a superhuman agency, it may be replied; but such an agency is not moral." He recognized that all is under law, but he also saw that this law was put in motion by Will. So he commented on Mr. Jowett's statement that "we know that the empire of law permeates all things," by observing: "I should rather say that what I see and know is that the empire of will effectuated through law is universal. Instead of finding will excluded from the universe I feel and find it everywhere, from the sublime will of the hero or the martyr, to the will

of the ass to choose between two bundles of hay and the will of the amoeba or the swarm spores to choose their course in a drop of water."

Judge Fry held that "the inner consciousness is the one thing we know primarily and certainly: that it stands above all other possible evidence—in a unique and solitary dignity; and that by it everything else must ultimately be tried. From this I have been led to put a comparatively low estimate on the historical and external evidences of religion."

"Then there came a time when I took to Cicero and Seneca, and they fed my spiritual life. At a later date I read Epictetus and Marcus Aurelius. The teaching of the Stoics found a response in my soul, and sent a thrill, sometimes almost a physical thrill, through my being. Even now I look back upon them with reverence as my teachers. I have said that the basis of my religious belief was the inner conscience of man—nay, I may say my own individual inner conscience: that it was for me the test and the standard of all my religious belief. Like Tertullian, I have ever been inclined to hold the testimony of the Soul itself to be the highest of all."

"I hold the same as regards my belief in things in general: my own experience, which is an unseen and spiritual thing, is the one primary piece of evidence in the world; and therefore as regards materialism I always feel that if I am not to believe in both matter and spirit, matter must go to the wall—for of it I have no direct testimony, whilst of spirit I have the most direct evidence. And so as regards revelation, or what claims to be revelation, I bring it to the one test, does it fit my internal moral sense and if it does not, no amount of old documents from the monasteries of Sinai or Athos, no volume full of miracles, no living testimony even to their presence and their abundance, comes near to convincing me at all."

Although outwardly his life was one of worldly success, health and domestic happiness, Judge Fry went through those internal struggles familiar to the seeker after Truth. Of them he writes in his fragment of autobiography: "The struggle between good and evil, the warfare between the flesh and the spirit, the antinomy between the deliveries of sense and those of the pure intellect, often seemed to me to be more terrible, more keen in myself than in the majority of men. I know not if this were so, but the sense of dualism in my own nature was impressed on me most painfully, and the passionate language of St. Paul in describing the strife between the two selves and the two laws, and the wretchedness of the being

in whom this intestine warfare is raging, all seemed description of my own experience."

"What, then, are the outlines of my belief? In the first place, I am above all things a believer in the supremacy of spirit over matter—if such a thing as matter there be. I find direct consciousness of spirit: *Cogito ergo sum:* not only do I exist as a being, but as a spiritual being. So strong is this belief ingrained in my feelings as well as in my intellect that I have a kind of natural repulsion at the real materialist, and I view with a kind of moral disapprobation every attempt to reduce the world to a material origin. The attempts of modern materialists have been for the most part amusing. They ask you to give them a handful of material atoms to cook with, and then they seek to slip into the pan, from time to time, doses of life and spirit and intellect, but in such small quantities that no one has a right to notice them or to treat them as anything but negligible quantities, and then they show you as the result of these operations the human being with all his divine gifts. But assuredly you can get nothing out of atoms but what is in them: if you put into them soul and spirit you may get it out: if you put in nothing but matter you will get out nothing but matter."

"But it is not so much the futility of all materialistic theories which makes me a spiritualist as the irrepressible belief that in nature there speaks to me a spiritual being, a being holding commerce with my being—a spirit speaking to spirit: and this is to me the charm of nature. If I felt that it was matter and matter only methinks I should dread to see the sun arise, to watch the stars in the sky, or to walk in field or wood."

"And then again, in the purest intercourse of myself with my fellow men I feel that the intercourse is spiritual: I cannot for a moment believe it to be the outcome of matter—unless, indeed, matter be primarily clothed with all the attributes of spirit, in which case the question has become one not of things but of words."

"So that, in fine, I feel myself to be a spirit, I feel my fellowmen to be spirits, I feel that in nature I commune with a spirit. These independent but concurring convictions make the tripod of my belief in the spiritual as opposed to the material theory of the universe."

How Judge Fry applied this philosophy to life in the workaday world, is shown by these words selected as the keynote to his fragment of autobiography:

"This is not an ideal world, and life always has its drawbacks and limitations. State it at its best, and living is only getting along

as best we may, overcoming and succeeding where we can, and making the best of the situation where we cannot. Even the triumph and the success often leave something more still to be desired. It is wisdom to reckon with life after that fashion, but it makes a great deal of difference as to the spirit in which we reckon with it. We may accept the pessimist's philosophy which says that in a world like ours there can be nothing much which is really worth while, or we may stand firmly and heroically by our faith that even in this present somewhat topsy-turvy situation, to make the best of things is a splendid achievement and worthy of our finest struggle and endeavour. The one attitude will cut the nerve of all high planning and noble endeavour, while the other will keep us working away hopefully and earnestly and cheerfully at the task of making the best of things and putting into life all the good that is possible."

UNITY AND DIVERSITY

The forms of nature in all their diversity, in all the stages of their development, result from the operation of one and the same force. Primarily this force appears as a unity, is clearly and fully pronounced in completely individualized life, but is externally revealed in universal and all-sided application only in the varied forms of nature, the possibility of whose representation is implied in the force. Here, too, is confirmed the great and universal truth that only in triune representation, only in unity, individuality, and diversity can each form of nature completely and perfectly exercise its inner being.

We have in this a new confirmation of the law of development of crystals, the passing from special-sidedness to all-sidedness, from imperfection to perfection—as the law of all development in nature. Man, then, appears as the last and most perfect earthly being, in whom all that is corporeal appears in highest equilibrium and symmetry, and in whom the primordial force is fully spiritualized so that man feels, understands, and knows his own power.

—FRIEDRICH FROEBEL.

ON THE LOOKOUT

The Atom—Ancient and Modern

There is the real Atom—called by H. P. B. the most metaphysical object in creation—and there are the modern conceptions of it. To understand in a general way current scientific theories on this subject, to trace what correspondences exist without letting go of basic Theosophical concepts in the process, is a somewhat difficult undertaking. Only in *The Secret Doctrine* will either student of Theosophy or the scientists themselves find any clear statements about the atom. (See THEOSOPHY XXII, 297.) An article by Waldemar Kaempffert, science editor of the New York *Times* (condensed in *Science Digest,* Feb., 1937), sums up the scientific *confusions* (not conclusions) as to the nature of atoms:

The Crucial Point

> We talk about atoms as if they were products of modern scientific thinking. But the ancients talked of them centuries ago. After 2,500 years of thinking about matter and experimenting with it, we have advanced only a little beyond the Greeks.

It is a question whether the atoms of the day have any reality except as "products of modern scientific thinking." As to advancing *beyond* the Greeks—a study of ancient atomism shows that the moderns have but dispensed with the concept of Intelligence working in and through Matter:

ANIMATED Atoms

> Modern physics, while borrowing from the ancients their atomic theory, forgot one point, the most important of the doctrine; hence they got only the husks and will never be able to get at the kernel. They left behind, in the adoption of physical atoms, the suggestive fact that from Anaxagoras down to Epicurus, the Roman Lucretius, and finally even to Galileo, all those Philosophers believed more or less in ANIMATED atoms, not in invisible specks of so-called "brute" matter . . . the ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term "ATOM," a Soul, a Genius or Angel, the first-born of the ever-concealed CAUSE of all causes; and in this sense their teaching becomes comprehensible. . . . They taught the revolution of the Heavens,

> the Earth's rotation, the Heliocentric System, and the Atomic Vortices — Atoms — in reality Souls and intelligences. But those "Atomists" were spiritual, most transcendental and philosophical Pantheists. It is not they who would ever have conceived, or dreamt that monstrous contrasted progeny, the nightmare of our modern civilized Race; namely—*inanimate* material, self-guiding atoms, on the one hand, and an extra-Cosmic God on the other (*S. D.* I, 567-9).
>
> Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us (*S. D.* I, 594).

THE ROMANCE OF THE ATOM

Mr. Kaempffert's article relates the history of the modern atom, from the origin of the electron theory of matter as a result of the experiments of Crookes, J. J. Thomson, and others, to present-day conceptions, introducing successively the proton, the neutron and the positron. "Now," he writes, "physicists foretell the neutrino and another particle which is the negative opposite of the positive proton."

> With each new discovery about the atom it has been necessary to revise the conception of its structure. One by one the models have gone. Rutherford discovered an atom with a dense nucleus around which electrons revolved like planets. When it turned out that an atom so constituted should have collapsed ages ago physicists accepted the Bohr atom. In this the electrons jumped from orbit to orbit as they gained or lost energy and emitted light and heat as they did so.
>
> When this conception failed to explain all that happens to matter the mathematicians took possession of the atom. What we have now is an abstraction of which it is impossible to form any mental picture—a product of the scientific imagination.

A THEOSOPHICAL PREDICTION

While H. P. Blavatsky made no pretensions to *mystic* prophecy, she did offer a few predictions based on knowledge, some of which have already been vindicated by scientific discovery. It was during the last half of the last decade of the nineteenth century that the electron theory, or the theory of the electrical constitution of matter, gained general acceptance. Paul R. Heyl summarizes its revolutionary effect on modern physics:

> In the nineteenth century one spoke of matter and electricity as two separate and independent entities; nowadays electricity has become the fundamental entity of which matter is merely an aspect. Matter, once supreme, has lost its individuality and has become merely an electrical phenomenon which electricity may exhibit more or less according to circumstances (*Smithsonian Report,* 1935).

From the Future Text of Science

H. P. B. wrote in 1888:

> . . . one by one facts and processes in Nature's workshops are permitted to find their way into the exact Sciences, while mysterious help is given to rare individuals in unravelling its arcana. It is at the close of great Cycles, in connection with racial development, that such events generally take place. We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death-blow (*S. D.* I, 612).

Mr. Kaempffert remarks that successful scientific approaches "to the rock-bottom of the universe came largely as the result of *accident.*" Continuing, he describes the speculative basis of modern atomic theories:

Guess Again!

> Let us not forget that atoms, protons, electrons, positrons, neutrons, alpha particles are all but guesses based on evidence. All that the physicist sees are lines and bands in a spectrum, deflections of glowing streams by electro-magnets, radioactive effects in matter, splashes on lumious screens, streaks of light on photographs, bendings and forkings of meteor-like trails as particles plow their way through a fog in a little chamber.
>
> The scientist has to theorize. So he creates the atom, the electron, the proton, the neutron and all the other particles with which we have become acquainted. This does not mean that atoms and even smaller particles have no existence. Yet we shall never see any of them. In all nature there is no such thing as *the* atom or *the* electron, as theory demands. All are ideas. . . . A free electron has no existence. But a stream of electrons is an electric current, a stroke of lightning.

"Fuzzy With Uncertainties"

In the light of this analysis it is interesting to consider the pronouncements of Dr. Karl T. Compton (New York *Times,* Dec. 29,

1936). He has *weighed the electron* and finds that it "tips" the atom scales "at nine-tenths of a billionth of a billionth of a gram." If a man blow his breath against a scale, is it the *breath* that is weighed? Later on in the same paper he remarks that "Every fact or relationship of the electron appears fuzzy with uncertainties when closely examined, for it can be truly said that every discovery discloses a dozen new problems." What will finally turn the men of science to another approach?

> They will be driven out of their position not by spiritual, theosophical, or any other physical or even mental phenomena, but simply by the enormous *gaps* and *chasms* that open daily and will still be opening before them, as one discovery follows the other, until they are finally knocked off their feet by the ninth wave of simple common sense (*S. D.* I, 620).

"WITHOUT LAW EVOLVING LAW"

The *Times* science editor describes atoms as lawless units of a lawful universe. Because scientists are unable to perceive any orderly sequence of cause and effect in sub-atomic happenings, they now conclude that Newton was in error.

> We must give up the idea of a machine atom, meaning something that does predictable things. Spin a dynamo and everybody knows that electricity, a stream of electrons, will pour out. But nothing can be predicted about individual atoms or about their individual electrons or neutrons. The methods of statistics have to be applied. Where the individual electron within the atom may be, what it may be doing, no one knows. But what the average electron is doing—that can be determined. Unfortunately, the *average* electron has no more a tangible existence than the *average* man. Yet it is a necessary conception.
>
> Because the old "natural laws" have broken down within the atom, our whole conception of the universe has changed.

"CREATURES OF THE MIND"?

> Out of atom smashing, out of the effort to explain what the atom is, comes a new and stirring conception of the universe and our place in it. Everything was not foreordained with the great act of creation, as the world believed only a generation ago. We are free agents again. The mathematical physicist who once had nothing but contempt for the philosopher because he was not an experimenter has of necessity become a philoso-

pher himself. If atoms, electrons and all the other particles, considered as theoretical individuals, are creatures of the mind, if it is impossible to make measurements without injecting the mind into them, the old [Newtonian] conception of the universe must go.

The Circle "Pass-Not"

It should be clear that scientists have reached the blank wall which H. P. Blavatsky calls a "Laya Point" or neutral center:

> A "neutral centre" is, in one aspect, the limiting point of any given set of senses. Thus, imagine two consecutive planes of matter as already formed; each of these corresponding to an appropriate set of perceptive organs. We are forced to admit that between these two planes of matter an incessant circulation takes place; and if we follow the atoms and molecules of (say) the lower in their transformation upwards, these will come to a point where they pass altogether beyond the range of the faculties we are using on the lower plane. In fact, to us the matter of the lower plane there vanishes from our perception into nothing—or rather it passes on to the higher plane, and the state of matter corresponding to such a point of transition must certainly possess special and not readily discoverable properties. . . . Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption (*S. D.* I, 148-50).

Don Quixote in Science

The year 1936 saw the indomitable lances of the scientists set against the heart of the atom with a knightly resolve worthy of Cervantes' hero. Hardly a week went by when some new "blast" was not reported as having penetrated further into the nucleus and chipped off new little bits of invisibility. There are now some forty atom-smashing devices in use in the United States. These should have ample employment, in view of the statement in *The Secret Doctrine* that "It is on the doctrine of the illusive nature of matter, and the *infinite divisibility of the atom,* that the whole science of Occultism is built." (I, 520.) The New York *Times* of Jan. 24 describes an interesting conclusion as to atom-smashing arrived at by Prof. William D. Harkins, the eminent physicist who predicted the discovery of the neutron independently of Lord Rutherford's experiments. The *Times* writer gives an explanatory account of the artificial radioactivity produced by firing projectiles

—protons or deutons—at an atom, or rather a collection of them. The projectile

> . . . is captured, a new atom is formed which may be unstable because its nucleus is taken up by the energy of the projectile. Again rays are given off—artificial radioactivity. Thereupon the atom becomes stable, just as radium does. But it is a changed atom. It takes thousands of years for radium to change into lead, whereas the process of artificial radioactivity may last only seconds and minutes. . . .

THE PHOENIX-LIKE ATOM

> What seems strange and wonderful in artificial radioactivity to most of us is neither . . . to Professor Harkins. In fact, it is perfectly natural. It is merely our atom-bombarding guns that are unnatural—our methods. A series of experiments . . . showed that it is impossible to bombard an atom without capturing the projectile. Always synthesis, not disintegration, is the result. So we have a wholly new point of view about the stability of the nucleus—one which will probably prevail. Why is it that it looks sometimes as if atoms were disintegrated without capturing the projectile? Because the life period of many artificially built-up atoms is so short—a matter of a hundred millionth millionth of a second . . . The moral of all this is simple. It is impossible to destroy matter on earth; for by destroying we simply create something else.

It seems that Prof. Harkins has put in terms of physics a very old doctrine, found in the *Bhagavata* (XII, iv, 35), which "speaks of a fourth kind of pralaya, the *Nitya* or constant dissolution, and explains it as the change which takes place imperceptibly in everything in this Universe from the globe down to the atom—without cessation." (*S. D.* I, 371.) In the *Transactions* (136), H. P. B. says of Nitya Pralaya that "It is simply atomic change."

"TANKS OF FLUID"

Seeking to resolve the contradictions of the relativity and the quantum theories, Prof. G. D. Birkhoff of Harvard presents a new theory. (New York *Times,* Jan. 1, 1937.) According to this scientist, atoms

> . . . seem to behave like tanks containing two different kinds of what he terms "perfect fluids," consisting of positive electricity, or the proton, and negative electricity, or the electron. These two fluids interpenetrate each other until they reach

> equilibrium. Calm reigns upon the surface until a "wind" from the outside creates "ripples" upon it. This "wind" is an outside source of energy, such as a ray of light, which causes the electrical "fluids" to become turbulent, corresponding to the atom in an excited state. A "perfect fluid," . . . has been found to correspond exactly to energy conditions within the hydrogen atom as determined by actual experiments. . . .

"An Entirely New Conception"

The extent of Dr. Birkhoff's calculations (wholly in the realm of pure mathematics) has been limited to hydrogen. He points out that should his theory be verified in the case of other elements, "an entirely new conception of the material universe will have been achieved." The two fluids of positive and negative electricity are held together by an "atomic potential or force," crudely pictured as a form of "tank" which maintains their proper density and pressure and prevents them from dissipating. Hence, to paraphrase the words of W. Q. Judge, there is no physical atom, but the privative limits of one, the ideal walls and general shape. The "outside source of energy" is suggestive of Fohat, who "hardens the atoms" by "infusing energy into them: he scatters the atoms or primordial matter." "He scatters himself while scattering matter into atoms." (*S. D.* I, 85.) In his secondary aspect, Fohat is the Solar Energy, the electric vital fluid (I, 111) and—

> It is the Sun-fluids or Emanations that impart all motion and awaken all into life, in the Solar System. It is attraction and repulsion, but not as understood by modern physics and according to the law of gravity; but in harmony with *the laws of Manvantaric motion* designed from the early Sandhya, the Dawn of the rebuilding and higher *reformation* of the System (*S. D.* I, 529-30).

To What End?

When it is considered that there are hundreds of scientific minds in virtually ceaseless "meditation with a seed" on the mystery of the atom, there can be little wonder that a new theory burgeons almost weekly, each one purporting to solve a dilemma as imaginary as the supposed solution. It is natural also, inasmuch as "Deity Geometrizes," that each mathematical theory should recommend itself through its applicability to certain physical phenomena. Taking facts observed on but one of the seven planes of substance, physicists attempt to reconstruct from these few clues a complete

explanation of the forces and forms of nature. Just as Swedenborg attempted to build a universe around his lucid but limited psychic visions, modern scientists pursue their "meditation with a seed" as a community of earnest dreamers. Each has had his glimpses of reality, of truth on this plane, and hence, there is *something* in almost every system or theory which finds a suggestive complement in *The Secret Doctrine*. Will Science ever attain a synthesis of all these straying strands of truth? Said H. P. B.:

> The atom belongs wholly to the domain of metaphysics. It is *an entified abstraction*—at any rate for physical Science—and has naught to do with physics, strictly speaking, as it can never be brought to the test of retort or balance (*S. D.* I, 513).

How it Feels to be "Dead"

Death is a state of "great peacefulness and rich contentment," according to Theodore Prinz, of Aberdeen, Washington (Los Angeles *Times*, Dec. 26, 1936). Mr. Prinz was pronounced clinically dead as he lay on a hospital bed after an automobile accident. His heart had stopped and his lungs had collapsed. Five minutes later he "came back to life." He describes the experience:

> When I went under I seemed to float into a soft darkness. There was great peacefulness and a rich contentment, and I didn't care where the ship went from there. There didn't seem to be any light, just a wonderful peaceful darkness. At first there was a light haze that grew blacker, but I was not frightened. I suppose I was happy, but it is difficult to describe the sensation in everyday language. It was a new world that I just can't describe in words I know.
>
> I floated in this warm friendly new place without a worry. Then all of a sudden I was on the hospital bed again. My broken hip hurt, my broken ribs throbbed and the puncture in my side pained. But somehow I was glad. I guess I sensed right away I'd been on the border, even before they told me.

The Real Nature of Death

The experience of Mr. Prinz seems to be a case where sudden shock ejected the astral body from its physical shell. A discussion of death will be found in *Isis Unveiled* (I, 475-85). Here H. P. B. points out that

> The scientific physician who denies both astral body and spirit, and admits the existence of nothing more than the life-principle, judges death to occur when life is apparently extinct. When the beating of the heart and the action of the lungs

> cease, and *rigor mortis* is manifested, and especially when decomposition begins, they pronounce the patient dead . . . in the case of what physiologists would call "real death," but which is not actually so, the astral body has withdrawn; perhaps local decomposition has set in. How shall the man be brought to life again? The answer is, the interior body must be forced back into the exterior one, and vitality reawakened in the latter (482-3).

A Similar Experience

An unpublished incident recalled by a theosophical student provides another illustration of this phenomenon. The subject, a man, lay for days in a catalepsy after a sudden accident. Doctors who recognized his state were unable to bring him to consciousness. Finally, as a last resort, they persuaded his wife to agree to a trepanning operation, hoping to bring recovery by removing the affected part of his brain. As they were about to begin, a sudden premonition caused her to change her mind. Soon after this the patient awakened and immediately related to his wife all that had happened. He had been present, outside of his body, through its long sleep, unable for some reason to re-enter it. He said that when he saw the surgical instruments a great fear oppressed him. This feeling was doubtless communicated to the psychic nature of his wife, who thereupon forbade the operation.

Truth Serums

Experiments carried out by Dr. R. E. House have led him to suggest that every suspect believed guilty of a crime by a prosecuting attorney should be compelled to submit to the injection of a "truth serum." (*Science Digest,* Feb., 1937.) The drug used in his experiments is "scopolamine," also employed by some physicians in obstetrical practice to produce the condition known as "twilight sleep."

> According to Dr. House, the successful use of scopolamine in criminology is based upon the fact that a feeble stimulus is capable of setting in operation nerve impulses which are extremely strong in their effect. A few injections of the drug will depress the brain to such an extent that the stimulus of a question can only go to the hearing cells, from which an answer is automatically sent back, because the power of reason is weakened more than the power of hearing.

The degree of accuracy claimed for the serum is fifty per cent. For this reason Dr. House qualified his recommendation of its use

by the condition that "only such evidence obtained as could be positively corroborated" should be used against the suspect.

A CASE HISTORY

One of the subjects of experimentation with scopolamine had vociferously protested his innocence of a murder. After an injection he repeated his claims of innocence while at the same time, in answer to other questions, he gave details of other crimes. Upon regaining consciousness he was confronted with his statements and he thereupon confessed to two murders about which the prosecution knew nothing, although he did succeed in establishing his innocence of the crime with which he was charged.

This procedure is regarded as preferable to the familiar "third degree" because it is thought to leave no disagreeable after-effects, either mental or physical. The serum, it is said, accomplishes the same purpose "by temporarily destroying in the brain the power of reason, imagination, and determination." In short, it eliminates those faculties and powers which differentiate man from beast and leaves the victim a virtual Kama Rupa.

SOME PERTINENT QUESTIONS

Through how many years of research has Dr. House come to the conclusion that this de-humanizing effect is only temporary? Has he studied the effect a prosecuting attorney or operator of strong will might have upon the subject, in suggesting the testimony to be given? From what great knowledge of sociology has he derived the theory that the condition of humanity at large may be bettered through a destruction of the intelligence of witnesses, suspect or otherwise? It requires no fantastic stretch of the imagination to anticipate the truth serum's applications in the employment offices of large and sometimes truly "soulless" corporations. Has the applicant radical tendencies? Is he "boring from within"? The truth serum will soon tell! The progress of modern science is in many cases a mechanical reflection of the dark side of the occultism of the past. "Chemistry and physiology will be the magicians of the future," said H. P. B., but what order of magic will they practice, black or white?

POWER WITHOUT RESPONSIBILITY

> The modern man sees no misdemeanor in looking into the secrets of another . . . but the Adepts say it is an invasion of

> the rights of the other person. No man has the right, even when he has the power in his hand, to enter into the mind of another and pick out its secrets. This is the law of the Lodge to all who seek, and if one sees that he is about to discover the secrets of another he must at once withdraw and proceed no further. If he proceeds his power is taken from him in the case of a disciple; in the case of any other person he must take the consequences of this sort of burglary (*The Ocean of Theosophy,* 140).

A Belated Recognition

Theosophists, who among other things work for "the vindication of calumniated but glorious reputations," may read with appreciation the just tribute paid to Thomas Paine by the New York *Times* (Jan. 24). The writer, R. L. Duffus, celebrating the two hundredth anniversary of Paine's birth, deals with his supposed atheism, his bitter letter to George Washington, and after a thrilling account of his life-long struggle against the forces of both political and religious tyranny reveals the stature of a man whose impassioned devotion to liberty and truth casts long shadows about the "revolutionists" of modern times.

> He represents in many ways the highest idealism, the deepest faith of the eighteenth century, translated brilliantly into journalistic terms and sustained by a character as unselfish as Washington's own.

A Platform of Principle

Paine arrived in America on Nov. 30, 1774. In the next year he wrote *Common Sense,* his own death warrant should the revolution fail. The ideals of modern revolt rarely rise above the material, the "economic" interest of the people—an appeal predicated on selfishness. Thomas Paine wrote from principle.

> Brushing aside the minor issues in dispute between England and her American colonies, he attacked monarchy itself. America, he declared, needed no king—or if there were one, "He reigns above and doth not make havoc of mankind, like the royal brute of Britain."

Patriot—Not Incendiary

In *Common Sense* Paine gave expression to the philosophy later to be voiced in the Declaration of Independence. His enlightened conceptions are in direct contrast with the radicals who find

their inspiration in Marxian materialism. The latter deliberately attempt to inflame the feeling of personal injustice among the masses. Only thus, they say, can the proletariat be aroused. Yet the noble lines of *The Crisis* fired the hearts of the ragged Continentals and spurred them on to victory.

> Washington ordered the first number of "The Crisis" read at the head of his regiments. Its phrases were heard above the profanity of the camps. . . . It struck a note of heroic confidence when even Washington despaired.

In France, Paine suffered terrible hardships in the prison of Luxembourg. Gouverneur Morris, the American minister to France, made no effort to have him released, and Paine, thinking Washington sustained Morris in this, wrote him accordingly. *The Age of Reason,* part of which was written in prison, was responsible for the tragic ingratitude of the United States to this hero of the American Crisis.

"UNIVERSAL REFORMATION"

> If Paine had stuck to politics he might have had a comfortable and a prosperous old age. But his inherent honesty led him to think in terms of what he called "the principles of universal reformation," and these, in his mind, included religious reform. . . .
>
> "The Age of Reason" was not atheistic. In it Paine laid down the postulate that "the moral duty of man consists in imitating the moral goodness and beneficence of God." He needed a God, but not a revealed religion or any kind of church.

The religion of Tom Paine was the religion of all the true patriots of humanity, that of universal brotherhood. His was the spirit that animated Mazzini, Lincoln, and scores of lesser known men whose life and works bear ineffaceable testimony to the never-ceasing labors of the Sacred Tribe of Heroes.